

ISTAWA: Jurnal Pendidikan Islam (IJPI)

P-ISSN: 2502-573; E-ISSN: 2541-0970

2019, Vol. 4 No. 1

<http://journal.umpo.ac.id/index.php/istawa/>

Reward and Punishment in Islamic Education

Rohmah Istikomah

UIN Maulana Malik Ibrahim Malang, East Java, Indonesia

rahmaistiqomah90@gmail.com

Muhammad Aman Ma'mun

STIT Al Urwatul Wutsqo Jombang, East Java, Indonesia

mamanmamun3@gmail.com

*Ali Mustofa **

STIT Al Urwatul Wutsqo Jombang, East Java, Indonesia

Aljep_90@yahoo.com

**corresponding author*

ABSTRACT: *Nowadays, there are a lot of many things in society that leads to pro and contra issues. For example, violence in education. This is against to child protection laws in Indonesia. In Islamic education, hitting a child is allowed. It based on the hadith of our Prophet Muhammad SAW. Of course, this action has to follow the rule, and it has an educational purpose. This study aims to know how reward and punishment applied based on the Islamic educational's point of view. Another aim is to know the revelation of reward and punishment in education mistake is allowed, but it has to pay attention to the way how to hit the child appropriately. A child is allowed to be running only with a light hit, and it aims to give him/her a reminder about his/her mistake. This action against to the child protection laws in Indonesia since no violence in education. In the other hand, a teacher has a right and an obligation to be obeyed. In the rules, it mentioned that a teacher has a right to give the student sanctions only in the one condition: it based on the code of educators' ethics.*

Pendidikan sekarang ini banyak sekali hal yang dapat menimbulkan pro dan kontra. Sebagai contoh, kekerasan yang terjadi dalam pendidikan nyatanya bertentangan dengan Undang-undang perlindungan anak di Indonesia saat ini. Namun dalam pendidikan Islam, tindakan memukul

diperbolehkan sesuai dengan hadits nabi Muhammad dan dengan beberapa ketentuan yang mengaturnya. Tulisan ini bertujuan untuk mengetahui bagaimana reward dan punishment dalam perspektif pendidikan Islam. Dan juga untuk mengetahui bagaimana relevansinya dalam pendidikan sekarang ini. Dalam pendidikan Islam sebenarnya menghukum seorang anak yang melakukan kesalahan diperbolehkan namun dengan memperhatikan hal-hal seperti cara memukul anak yang diperbolehkan dan yang tidak diperbolehkan. Memukul yang diperbolehkan adalah pukulan yang tidak menyakitkan atau pukulan ringan untuk mengingatkan anak akan kesalahannya. Berbeda dengan pendidikan Islam yang memperbolehkan memberi hukuman memukul anak, pendidikan di Indonesia tidak diperkenankan melakukan kekerasan terhadap anak, karena akan bertentangan dengan undang-undang perlindungan anak. Sementara itu guru ataupun pendidik juga memiliki hak dan kewajiban yang harus dipatuhi. Dalam undang-undang hak dan kewajiban guru dan dosen juga disinggung bahwasannya seorang guru diberi kuasa untuk memberikan sanksi kepada peserta didik namun dengan catatan tidak boleh bertentangan dengan kode etik pendidik.

Keywords: *Reward, Punishment, Islamic Education.*

INTRODUCTION

Human's live in this world experiencing various life problems that vary. There are times when they feel happiness and sometimes feel sadness. Happiness can be obtained from small things such as getting a gift from the closest person. Generally, everyone will be pleased when they get a particular charity, even if there someone who is not happy when given a gift, it might be for a specific reason. Meanwhile, sadness can be obtained from small things as well as a loss of something, or because of being scolded by their parents for a mistake they made, and the parents may punish the child.¶

Educating children is not easy; an educator certainly must know the interest of the child. To be able to motivate to encourage children. In this case, giving rewards and punishment becomes very important. To educate children, discipline is one of tool or method. Parents or teachers can use other ways of educating children, for example being a good role model, giving gifts or praise for right actions, and creating situations and conditions that unwittingly direct children to do something useful (Susana dkk., 2007).

Education becomes a basic need. Through training, someone can learn everything. From the learning process, a person can be given instructions and facilitated in all aspects of his life. In a broad scope,

education is a shared duty and responsibility that is carried out consciously, both from the educator and the educated parties to achieve the goals of education, awareness, and duties and responsibilities in carrying out training intended to reach maturity and matured way of thinking that can endeavored through several types of knowledge, namely formal, informal, and nonformal education. In its implementation, various efforts were made by educators to motivate their students to use multiple teaching methods (Yanti & Yundrita, 2017).

Formal education in schools is primarily intended to realize the functions and objectives of national culture, as stated in the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System that: "National Education functions to develop capabilities and shape dignified national character and civilization in order to educate the life of the nation, it aims to develop the potential of students to become human beings who believe and fear the Almighty God, are noble, healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible country "(Kusyairy & Sulkipli, 2018).

When examined all the commands and prohibitions of Allah SWT. in the Qur'an and the powers and prohibitions of the Prophet SAW. What is formulated in fiqh will be seen that all have specific goals and nothing is in vain. Everything has profound wisdom that is as a blessing for all humans (Shabir, 2008).

There is heaven; there is hell. Allah SWT promises happiness as a gift for believers and gives His hell as a punishment for those who violate His commands. The promise of giving prizes and punishments was much said in Al-Qur'an, to motivate people to believe in faith and leave His prohibitions (Istadi, 2005). In this case, it is clear that Allah SWT gives an example to humans, in general, to provide reward and punishments if someone does good and evil.¶

Reward and punishment are methods or ways to educate a child to create good behavior from the child. Discipline shows what students or children should not do, while rewards or gifts indicate what the child must do. When looking at this, the gift of reward and punishment must undoubtedly be placed in the right situation and conditions.¶

The best alternative form of gift turns out not to be material but in the form of both verbal and physical attention. Oral attention can be in the form of praise comments like *Subhanallah*, *Alhamdulillah*, etc. While the gift of physical care in the form of hugs, caresses on the head, thumbs up or just lifted eyebrows to express of admiration (Istadi, 2005). Sometimes someone sees a gift or reward only in the form of goods or material, even though the award can be in the form of small things as above. An excellent tip is a gift that can grow the motivation of the child and encourage children to behave well.¶

Regarding punishment or penalty for doing something wrong, it turned out that in ancient times around 1908 in Singapore there was a madrasa called Madrasah Al-Iqbal Al-Islamiyah which included discipline in its educational curriculum (Ikhwan, 2013). Madrasah provide punishment for students who violate the rules that have been set. Sentence given include being reviled by a friend, reviled by classmates in front of the class, locked up for half a day, and burdened with tasks that use reason, detained for one day, and charged with tasks that use logic, are fed with bread and water alone, being expelled from school if they make mistakes repeatedly (Saerozi, 2013).

If it observed, the punishment given does not appear to be violent in it. Unlike what happened lately, a lot of newspaper and electronic media that contain news of violence against students carried out by unscrupulous teachers or parents who commit violence on their children in educating. Often, corrupt teachers or parents pay little attention to the psychological or psychological impact of giving this sentence. So that sometimes lead to child behavior that is even more distorted before the incident.[]

With the condition of student development at this time, the educational process requires conducive conditions so that the development of cognitive, affective and psychomotor abilities of students can achieve the expected goals. The young generation is the next generation that will replace the relay generation of parents, of course, must be fostered in earnest so that they become the next generation that is responsible and moral (Yaqin, 2016).

DISCUSSION

Reward in Islamic Education

Award in education is used to provide feelings of joy to students. Feelings of pleasure that appear allow the child's passion to actively study and improve his performance. The primary purpose of giving rewards is none other than to make children feel valued in their achievements so that children will tend to do their best in each lesson.[]

Many education experts suggest that rewards be used in learning to motivate students or children. Like Abuddin Nata who argues that a teacher must motivate students to make the best use of time and ask essential things, and if the teacher finds a student who masters the lesson, then he immediately gives attention, recognition, respect, and praise within the limits that do not bring arrogance to the child (Nata, 2001).

Taking good care of children's development will make educators or parents understand the behavior of children so that educators can patiently deal with children who often behave poorly, and do not need to use punishment to educate the child.[]

The teacher can give reward to diligent and accomplished students with prizes that bring benefits to the world and at hereafter, for example sharing small Islamic books with good themes or distributing Islamic tapes

or other Islamic items. Students will be proud of the gift from the teacher, so he will try to take advantage of the award because he has found it in a precious opportunity for him (Al-Munir, 2003).

When students get a prize, the hope is the other students are motivated to be diligent and achieve. But also must be carefully thought out what kind of reward is deserved given to a child. In Islamic education, of course, the award given must also be beneficial for the child in Islam such as a prayer book, a book about remembrance, the Koran and so on (Ikhwan, 2017b). Praise may be used to confirm the desired reply. The teacher may express his authority towards the achievement of his students with sayings such as "good, your study is brilliant and so forth." Because the prestige of the cause of the reward is significant, then the teacher must use all kinds of ways to make the award more attractive, the prizes were given easily are usually easily lost too (Langgulong, 2004).

The principle of "compassion" which is an expression of reward should be applied in the teaching and learning process, especially when materialism often overcomes other laws (Mas'ud, 2002). Many people think that reward is identical to the form of material, when in fact the best reward is love, attention, praise and the like. Therefore, parents and educators in providing rewards do not have to be material but enough with small things that make a child's feelings of comfort.

Mahmud Samir Al-Munir said that in Islamic education if the teacher sees one of his students was adhering to the teachings of Islam, Islamic ethics, earnestly in learning, praise and give a reward. Do it in front of their classmates so that they are all motivated for him (Al-Munir, 2003); (Ikhwan, 2017a). This is in line to give awards in education, namely to encourage students to be active in learning and always motivated to achieve.[]

Punishment in Islamic Education

Islam teaches us how to direct and interact with children when children commit a violation and a mistake. Islam gives choices, prohibits, alienates, and punishes them (Ulwan, 2009). Educating a child is not easy; sometimes children often underestimate when their parents are not strict in teaching them. But on the contrary, when children are educated hard, it will impress parents who are cruel, rude and so on (Suriadi Samsuri, Mursidin, 2018). Though no one doubts that parental love is the best love given to his child. Even if parents punish a child, then it is solely to improve a child's behavior. So in this matter, it is not wrong if parents or educators generally give punishment to their children. Because sometimes, there are children who can only improve their behavior by using a method that is a little hard like punishment.[]

The Basis Giving Punishment in Islam

Sources of law in Islam are the Qur'an and Hadith. Thus, it is appropriate when discussing anything, it must be returned to both sources

of this law (Febriansyah, 2018). In the Koran, Allah explains about the reward for those who do good and reciprocate for those who do evil as in the letter Al-Zalzalah verses 7-8, which means:

"Whoever does well as heavy as Darrah, surely He will see (reply) it. and whoever does a crime as big as dzarrahpun, surely he will see (reply) it too."
(Al-Zalzalah: 7-8) (RI, 2002).

By the meaning of the verse above, what I can understand is that anyone who does the slightest good will surely get a reply from God and every person who commits a crime will get his reward too. These replies are the right of Allah SWT. The response for those who do good from Allah SWT is Heaven, and the reward for those who do evil is Hell (Nasier, 2018).¶

This verse if it is associated with education, it can be interpreted when a child gets as much achievement as possible for educators to give awards or praise for those achievements. This will provide additional value for educators who can foster learning motivation for their students. Meanwhile, if the child is not disciplined or performs bad behavior the teacher's job when at school is to reprimand the child appropriately. A suitable reprimand will at least provide understanding to the child that what they are doing is an evil deed that must be corrected later.¶

In the context of current education, beatings or violence should not be carried out in school for any reason. In addition to harming children, beatings or violence against children will only cause new problems that arise in the future. Meanwhile, in Islamic education, especially blows to children is permissible as long as there are boundaries that must be understood, as evidenced by the hadith from the Prophet above. In this case, the Prophet gave the rules in hitting, including the following (Hafizh, 1997):

1. Prohibit running children before they are ten years old.¶
2. Prohibition of hitting more than ten times.
3. Tools that can be used to hit.
4. Rules for how to hit.
5. Body parts that should not be beaten.
6. Prohibition of beating accompanied by anger.
7. Stop hitting if your child says the name Allah SWT.

Spanking should not be interpreted as a hit. Because if an educator does a careless beating, it will certainly endanger the victim and can cause new problems in the future. According to Najib Khalid Al-Amir, there is a code of ethics in hitting (Al-Amir, 1994). These codes include:

1. An educator may not run unless all warning facilities and threats do not work anymore.
2. It is not permissible to hit in a very angry situation because it is feared that the child will endanger himself.

3. Beatings should not be carried out in dangerous places, such as the head, chest, abdomen or face.
4. It is recommended that the beating is not too hard and not painful. The target is both hands or both feet with a soft (not hard) punch.
5. If the error is the first time done, the child must be allowed to repent of his actions.¶
6. Punishment must be carried out by the educator himself, may not be represented by others, to avoid malice and disputes.¶
7. An educator must be able to keep the time set to start hitting, which is immediately when the child makes a mistake.
8. If the educator sees that by hitting it still does not produce the desired results, he may not continue and must find another way to solve it.

Ibn Shina argues that if you have been forced to hit, it is enough to hit once that causes pain because a blow that is enough to cause the child to feel light, and view punishment as something trivial (Ikhwan, 2012). Punishing with a bang is done after being given a strong warning (ultimatum) and making it as a helper to create a positive influence on the soul of the child.¶

Based on the opinions above, actually, in hitting Islamic education, it is permissible but by paying attention to matters relating to the development of the child itself (Ikhwan, 2014). As explained above, hitting cannot be done continuously because it will hurt the child's physical and psychological development and the blow should not be carried out in vital areas or parts that are harmful to the child such as the face, genitals and so on. Hitting a child is an action that can hurt the child. If there are still other ways that can be used to educate children, it is better to beat children to avoid for the better future of children's development.¶

Reward and Punishment Relevance

In the learning process of learning and teaching, motivation is needed because motivation is the driving force in students that leads to learning activities. Motivation aims to increase students' enthusiasm in education, so students are more active and creative in learning, directing and maintaining perseverance in conducting learning activities (Muhayat, 2018). The act of motivating will be more successful if the goal is clear and realized by those who are motivated and by the needs of people who are motivated.

Therefore, every person (educator) who will give motivation must know and understand the background of life, the needs and personality of the person to be motivated and the theories of how motivation can succeed. In the process of education, interest is significant because the benefit is an absolute requirement for learning. At school, there are often children who are lazy, unpleasant, like playing truant and so on. In this case, it means that the teacher is not successful in providing the right motivation to encourage

him to work with all his energy and mind. One of the efforts that can be done by the teacher is to increase student motivation in learning, namely by giving reward and punishment. Giving prizes is done by praising the results obtained by students, while forgiving punishment is done by providing reprimand, advice, giving school assignments in the form of questions, and reasonable punishment given to students who are not violent. Because this punishment is an educational tool that used to make students who are lazy in learning or not motivated to learn and commit violations or mistakes in school so that they become deterrent, afraid, and experience that done wrong, so they do not repeat it (Syahrul, 2017).

Giving stimulation from teachers such as rewards and praise will significantly affect student's learning motivation which is expected in students motivation will grow to change to be better and able to compete with other students so that the enthusiasm in receiving learning, to be able to achieve all that requires the right method in education, the more precise the way used by the teacher when teaching, the more efficient learning activities will be to motivate students to learn (According to Abdurrahman Masud's observations, educators in the West (America) give more rewards than punishment to students, both at home and in the classroom (Mas'ud, 2002).

The discussion of the issue of reward and punishment in education cannot be separated from the problem of responsibility. Very inhuman if punishment occurs, while children do not understand what should be their responsibility (Mas'ud, 2002). This is important because between educators and children have their respective rights and responsibilities that must be fulfilled by each party. Educators must educate children well and lovingly whereas children must carry out what the instructor commands such as doing assignments, helping parents and so on.¶

Emile Durkheim argues that punishment is needed to obey the rules of regulation and convey to children the inherent authority so that they follow these regulations spontaneously and have respect for the rules (Makmur et.al., 2010). Punishment functions as a reinforcement of social solidarity by efforts to strengthen the most basic social values and being violated (Ikhwan, 2018). In other words, in the process of punishment attention must be prioritized in the learning process taking lessons for the right party, not on the wrong side (Mas'ud, 2002). Then, in essence, reward and punishment are closely related to existing social values so they must be carefully considered if they want to provide rewards and punishments, so the students understand what is their obligation.

It may be said that most Western educators today oppose the use of physical punishment in schools. For this matter Hasan Langgulung has the following views (Langgulung, 2004):

1. In Islamic education systems, physical punishment is recognized and is considered as an effective way to improve behavior.¶

2. What is useful in a society, for example, Western civilization, should not be effective in our community.¶
3. Until now there have been no studies that show that physical punishment has a bad influence on education in a society that practices Islamic teachings.

If rewards appear to be preferred in Western education, giving prizes that are too often not justified, because it is feared that students will actively study because they want to get a reward from the teacher, punishment is also needed to keep students interested in the material delivered by the teacher (Rahayu, 2017). Nevertheless, as far as seven years of observation and experience of Abdurrahman Masud in America, he had never heard of arbitrary acts carried out by teachers or physical punishment carried out against students, both inside and outside the classroom. The most severe punishment is that children are not allowed to attend school one day because they violate the school procedures that are insistent (Mas'ud, 2002).

The goal to be achieved in giving rewards is to further develop intrinsic motivation from extrinsic motivation, in the sense that students do an action, then the conflict arises from the awareness of the students themselves. With the reward, it is also expected to be able to build a positive relationship between the teacher and students, because the award is part of the incarnation of a teacher's love for students. So, the purpose of the essential reward is not the results achieved by a student, but with the results obtained by students, the teacher aims to form a better and harder conscience and will on students. As mentioned above, the reward is a fun repressive educational tool, an award can also be a motivator or motivation for students to learn better (Ernata, 2017).

Seeing what happened in Western education above, it is not wrong if this can be an example of how training should be carried out. If it is still possible not to use punishment, the punishment should be eliminated and replaced with attention or appreciation, so the students feel comfortable when following what the educator says (Ikhwan, 2017c).¶

There is a general theory in education that needs to be considered, namely that the most effective system of reward and punishment is if the implementation of punishment is reduced or avoided if possible and the concept of compensation is emphasized. If reward actions are generally released from negative connotations unless they are associated with corrupt activities, punishment acts sometimes have negative connotations. Parents are usually justified in giving punishment to their children who are not obedient (disobedience) (Mas'ud, 2002). Parents have an important role in children's education. Because the first education that children get is family education that comes from the parents themselves. In educating children, indeed it is not uncommon for many parents to use methods that can be said to be violent, such as hitting, kicking, tweaking their ears, etc. Most

parents assume that if the child is not educated in the ways above, the child will tend to disobey and not deter to make the same mistake, but what needs to be underlined is when the child is used to such harsh penalties and underestimates and tends to abuse the sentence.¶

Abdurrahman Masud views that punishment, especially physical punishment, generally will not have a positive impact; on the contrary, it brings memories of horror, nightmare, to students. The growth of a sense of guilty in an educative and Islamic way is a part of self-discipline that needs to be developed in the world of education. Self-discipline is the goal as well as the process of independence education (Mas'ud, 2002).

It can be understood that a reasonable sentence is a punishment that can cause a deterrent effect for the child. But realized or not, the more often the penalty is given to the child, then little by little, it will eliminate the authority of the punishment itself. So what should be done by educators is to look for alternative penalties that can cause sound effects from all sides? For example, when a child does not do homework, then the punishment given is that the child is told to do the homework in front of the class. The right side is the children done the homework even though they did it in the classroom; then when children do homework in front of the course, the hope is that other children do not make the same mistakes as children who are punished.¶

If the punishment needs to be given, it needs to be carefully considered so that the sentence contains the value of education. That is, the penalty will further develop the child's personality. Punishment, if necessary, must be based on love and solely for the good of the child. To instill good behavior, one of them is by planting discipline. To instill discipline requires four conditions, namely the existence of rules, sanctions, gifts or affirmations, and consistency.¶

1. First, it is necessary to agree on the laws that apply to everyone.¶
2. Second, sanctions or penalties need to be decided upon from an offense.¶
3. Third, there is affirmation if the child has taken the right action (praise, thumbs up, etc.). Parents and educators must not forget to respond if the child has received the correct response.¶
4. Fourth, is the consistency of all related family members. If an action is considered wrong, then all parties must consider wrong, and sanctions need to be given (Susana dkk., 2007).

Reward and Punishment are arguably more familiar in Western education, provided that educators in the West use more reward than punishment. Alanya can also vary because students who are faced with different behaviors. The use of punishment will sometimes cause feelings of hatred from children to educators. This is the most dangerous; if the child feels the dislike of the educator, the child may be inclined to disobey what

the educator says. However, do not also forget that punishment is used to prevent bad potentials arising from undisciplined children.¶

Ibn Khaldun, for example, mentions in his faith that punished children may learn to cheat and lie. This allows the teacher to adjust the use of punishment so that negative consequences do not exceed positive outcomes (Langgulang, 2004). Of course, the use of punishment has positive and negative impacts. Regarding this, the educator must be smart to give an excellent alternative sentence so that the effect that arises later has more positive results than the negative.¶

It is different from the punishment which still raises many pros and cons in Islamic education circles. The reward for the note is a thing that is pleasant certainly does not give rise to pros and cons. It's just that the use of prizes must be adapted to the conditions and needs of the child. When educators provide rewards, of course, they must stimulate the effort of the child to get the bonus (Ikhwan, 2018); (Mutholib, 2018). For example, a child who is ranked first in his class; the reward is given should be related to his need for learning. For example, such as study tables, books, and so forth. This is none other than providing the highest possible award to children who have achieved so that the child will feel that his hard work produces maximum results and is not in vain and makes the people around him happy with his achievements.¶

Education in Indonesia itself has also been regulated in law, both about the protection of children, the rights and obligations of teachers and so forth. Discussing the punishment of children indeed cannot be separated from the regulations that have been set. For example, the Law of the Republic of Indonesia number 35 of 2014 concerning child protection chapter XIA concerning prohibition, article 76C which reads "Everyone is prohibited from placing, letting, doing, ordering to do, or participating in committing violence against children" ([HTTP // www .ilo.org](http://www.ilo.org), accessed January 21, 2018); (Mutholib, 2018).¶

The article above makes it clear that violence against children is not permitted. Even in the section, it is stated that everyone is prohibited from placing or allowing abuse to occur. So clearly, when there is an act of violence that happens it should be as soon as possible to stop it. If there is violence, the person who commits violence is threatened with punishment in article 80 paragraph 1 point 1 (one) which states that "Anyone who violates the provisions referred to in article 76C shall be punished with imprisonment for a maximum of 3 (three) years 6 (six) months and/or a fine of no more than Rp.72,000,000.00 (seventy-two million rupiahs) ([HTTP // www.ilo.org](http://www.ilo.org), accessed January 21, 2018).¶

Article 82 paragraph 1 above also mentions the word educator or education personnel. So this article must also be understood by an educator so as not to commit violence against students. The threat to educators who commit violence against children is mentioned in the article above, that if

educators commit violence against children or students, the criminal threat is increased (one third) from the criminal risk of 15 years. So that a third is added to 20 years, so with this article an educator may not commit violence in any form and for any reason because it is contrary to the law on child protection.¶

This article is increasingly burdening the perpetrators of acts of violence against children. So this should be a concern for parents or especially educators to be careful in educating children because the threat of the law is not playing games of course. As with the case that happened lately, the fact of accusations of child pinching was carried out by a teacher in one of the junior high schools in the Sidoarjo area, East Java. This case occurred in February 2016. The incident began when all students performed Duha prayers at the school mosque. But the child (victim) looks sitting on the edge of the river. As a teacher, he then rebuked the child and invited him to pray in the congregation by stroking his shoulder. But the teacher reported being accused of molesting (pinching, beating) the victim (www.regional.kompas.com accessed, January 21, 2018).¶

METHODS

This study uses a qualitative approach with a case study, and the theoretical orientation is qualitative descriptive-phenomenology. According to Bogdan and Biklen (1982) in Asmadi Alsa, study with a phenomenological approach is to understand the meaning of an event that mutual influence with humans in certain situations (Iskandar, 2010). In collecting the data, the researcher used the instrument of an interview, observation, and documentation. And in getting information, the researcher used a purposive sampling technique. A purposive sample is a sampling technique with particular consideration (Sugiyono, 2009). In this case, the researcher took some young students who were supposed as naughty students and some teachers.

CONCLUSION

Reward and punishment in Islamic education are allowed, evidenced by the existence of a hadith that explains that hit a child who did not perform the prayer when he was ten years old. Although punishing children is permissible in Islamic education and is still relevant, the educators and parents should also take note and understand that punishing children should not be contrary to current laws in Indonesia that are child protection laws. This means the punishment given should not be interspersed with physical punishment, but the purpose of the sentence is to keep the child motivated to do good.

REFERENCES

- Al-Amir, N. K. (1994). *Tarbiyah Rasulullah*. Jakarta: Gema Insani Press.
- Al-Munir, M. S. (2003). *Guru Teladan di Bawah Bimbingan Allah*. Jakarta: Gema Insani.
- Ernata, Y. (2017). Analisis Motivasi Belajar Peserta Didik Melalui Pemberian Reward Dan Punishment Di Sdn Ngaringan 05 Kec.Gandusari Kab.Blitar. *Jurnal Pemikiran Dan Pengembangan SD*, 5(2), 781–790. <https://doi.org/https://doi.org/10.22219/jp2sd.v5i2.4828>
- Febriansyah, F. I. (2018). Impact of Ratification of Government Regulations Substituting Law Number 2 of 2017 Becomes Act on Society in Running Activities of Islamic Community Organizations in Indonesia, 02(02), 1–9.
- Hafizh, M. N. A. (1997). *Mendidik Anak Bersama Rasulullah*. Bandung: Al-Bayan.
- Ikhwan, A. (2012). The Meanings of Teachers Professions in Islamic Educational Management. In *IACiem (International Annual Conference on Islamic Educational Management)*. Malang: IIUM Malaysia & Postgraduate UIN Malang Indonesia. Retrieved from https://scholar.google.co.id/citations?user=67k8WHYAAAAJ&hl=id&oi=ao#d=gs_md_cita-d&p=&u=%2Fcitations%3Fview_op%3Dview_citation%26hl%3Did%26user%3D67k8WHYAAAAJ%26cstart%3D20%26pagesize%3D80%26citation_for_view%3D67k8WHYAAAAJ%3A5nxA0vEk-isC%26tzm%3D-420
- Ikhwan, A. (2013). *Pengembangan Kurikulum Pendidikan Agama Islam (PAI)*. Malang: Insan Cita Press dan STAIM Tulungagung. Retrieved from https://scholar.google.co.id/scholar?hl=id&as_sdt=0,5&cluster=10168247928958272298
- Ikhwan, A. (2014). Integrasi Pendidikan Islami (Nilai-Nilai Islami dalam Pembelajaran). *Ta'allum: Jurnal Pendidikan Islam*, 2(2), 184. Retrieved from <http://ejournal.iain-tulungagung.ac.id/index.php/taalum/article/view/574>
- Ikhwan, A. (2017a). Development Of Quality Management Islamic Education In Islamic Boarding School (Case Study Madrasah Aliyah Ash Sholihin). *Al-Hayat: Journal of Islamic Education*, 1(1), 117. Retrieved from <http://alhayat.or.id/index.php/alhayat/article/view/7>
- Ikhwan, A. (2017b). Kajian Sosio-Historis Pendidikan Islam Indonesia Era Reformasi. *Edukasi: Jurnal Pendidikan Islam*, 5(1), 17. Retrieved from <http://ejournal.staim-tulungagung.ac.id/index.php/EDUKASI/article/view/268>

- Ikhwan, A. (2017c). Metode Simulasi Pembelajaran dalam Perspektif Islam. *Istawa: Jurnal Pendidikan Islam*, 2(2), 1–34. <https://doi.org/10.24269/ijpi.v2i2.623>
- Ikhwan, A. (2018). *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Yogyakarta: Diandra Kreatif. Retrieved from https://scholar.google.co.id/citations?user=67k8WHYAAAAJ&hl=id&oi=ao#d=gs_md_cita-d&p=&u=%2Fcitations%3Fview_op%3Dview_citation%26hl%3Did%26user%3D67k8WHYAAAAJ%26citation_for_view%3D67k8WHYAAAAJ%3AIIWHjjKOFINEC%26tzm%3D-420
- Iskandar. (2010). *Metodologi Penelitian Pendidikan dan Sosial: Kuantitatif dan Kualitatif*. Jakarta: GP Press.
- Istadi, I. (2005). *Agar Hadiah dan Hukuman Efektif*. Jakarta: Pustaka Inti.
- Kusyairy, U., & Sulkipli. (2018). Meningkatkan Hasil Belajar Peserta Didik Melalui Pemberian Reward And Punishment. *Jurnal Pendidikan Fisika*, 6(2), 81–88. <https://doi.org/https://doi.org/10.24252/jpf.v6i2a6>
- Langgulang, H. (2004). *Manusia dan Pendidikan: Suatu Analisa Psikologi, Filsafat, dan Pendidikan*. Jakarta: PT. Pustaka Al Husna Baru.
- Makmur dkk., H. F. (2010). *Pendidikan Islam dan Krisis Moralisme Masyarakat Modern*. Yogyakarta: IRCiSoD.
- Mas'ud, A. (2002). *Menggagas Format Pendidikan Nondikotomik (Humanisme Religius Sebagai Paradigma Pendidikan Islam)*. Yogyakarta: Gama Media.
- Muhayat, I. (2018). Accreditation Policy and Quality of Higher Education, 02(01), 1–16.
- Mutholib. (2018). Islamic Education Leadership Morality, 02(01), 1–7.
- Nasier, G. A. (2018). The Effect of Interest In Al-Quran And Arabic Language Ability Towards The Achievement of Tahfizh Al-Qur'an, 02(02), 1–15.
- Nata, A. (2001). *Perspektif Islam Tentang Pola Hubungan Guru Murid*. Jakarta: PT. Raja Grafindo.
- Rahayu, P. (2017). Pengaruh Strategi Pemberian Reward dan Punishment dalam Meningkatkan Hasil Belajar Siswa UPTD SMP Negeri Prambon Pada Materi Garis dan Sudut. *Simki-Techsain*, 1(2).
- RI, D. A. (2002). *Al-Qur'an Al-Karim dan Terjemahanya*. Semarang: PT. Karya Toha Putra.
- Saerozi, M. (2013). *Pembaruan Pendidikan Islam*. Yogyakarta: Tiara Wacana.
- Shabir, M. (2008). Relevansi Hukuman Takzir dalam Fikih dengan

- Hukuman Sebagai Alat Pendidikan. *Lentera Pendidikan.*, 11(2), 206–219. <https://doi.org/https://doi.org/10.24252/lp.2008v11n2a6>
- Sugiyono. (2009). *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif dan R & D*. Bandung: Alfabeta.
- Suriadi Samsuri, Mursidin, M. (2018). Character Education Based on Gender Justice in The Islamic Perspective. *Al-Hayat: Journal of Islamic Education*, 2(2), 202–212. Retrieved from <http://alhayat.or.id/index.php/alhayat/article/view/26>
- Susana dkk., T. (2007). *Mempertimbangkan Hukuman Pada Anak*. Yogyakarta: Kanisius.
- Syahrul, A. R. (2017). Reward, Punishment Terhadap Motivasi Belajar Siswa Ips Terpadu Kls Viii Mtsn Punggasa. *Jurnal Curricula*, 2(1).
- Ulwan, A. N. (2009). *Mencintai dan Mendidik Anak secara Islami*. Yogyakarta: Darul Hikmah.
- Yanti, N., & Yundrita. (2017). Reward Dan Punishment Pada Majelis Taklim Masjid Tuanku Tambusai Rt 04 Rw 07 Desa Balai Makam, Kecamatan Bathin Solapan, Kabupaten Bengkalis. *Al-Ishlah: Jurnal Pendidikan*, 9(2).
- Yaqin, M. A. (2016). Pendidikan Agama Islam Dan Penanggulangan Kenakalan Siswa (Studi Kasus MTs Hasanah Surabaya). *Jurnal Pendidikan Agama Islam*, 4(2), 294–314.